mena from the inexhaustible source of its inner nature.

Again, the phenomena of Nature are objects, and, as such related to a permanent subject. Or, if we contemplate subject and object as mutually related, inter-dependent, they imply an Absolute Intelligence in which they are unified and their distinction resolved. This Absolute Intelligence, by its very function of uniting related objects distinguished from one another, must transcend all relations and distinc-tions, all *gunas,* all that belongs to phenomenal objects. By its every nature, it must be undefmable, indescribable, unspeakable, except in terms of objects and relations which it transcends. Hence our philosophers call it *nirgnna,* without the *gunas,* and *nirmshesha,* undifferenced or unqualified— transcending all natural objects, gross and fine, and their various relations.

The terms *guna, saguna* and *mrguna* are not met with in eleven of the twelve classical Upanishads, though all contain texts in which the Supreme Being is spoken of in both the forms indicated. The terms are explicitly met with only in the Svetasvatara Upanishad. Here are some texts in which, as if to show the truth and

connection of both
these aspects of the Divine nature. It is
spoken of as both
saguna and *nirgima:*—

" It moves and It moves not. It is far and It is near. It is **in** all this and It is out of all this. (Isophanishad—5)

(< As the one fire, entering the world, takes the form of each object
it burns, so the One Inner Self of all creatures takes the form of each
object, and is also beyond all objects. As the one air, entering The world, takes the form of each object, so the One Inner Self of all crea-
tures takes the form of each object and is also beyond all objects." (Katha Upanishad V. 9. 10)

"That one God is hidden in all things; He is omnipresent and the
Inner Self of all; He superintends all work and lives in all beings; He
is the Witness, the Inspirer, detached and above the *gunas.* (Svetas-
vatara, VI, 11.)

These two aspects of Divine nature are not mutually
contradictory. As we grow in the conception of His Being